AN

Hiſtorical Relation

Of ſeveral Great and Learned

ROMANISTS

Who did Imbrace the

Proteſtant Religion,

With their *Reaſons* for their *Change*, deliver'd in their own *Words*.

Collected chiefly from the moſt Eminent Hiſtorians of the *Roman Perſwaſion*.

To which is added a Catalogue of ſundry great Perſons of the *Roman Catholick Religion*, who have all along oppos'd the *Tenents* of the CHURCH of *ROME*.

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AN Hiſtorical RELATION Of ſeveral Great and Learned ROMANISTS, Who did Embrace the Proteſtant Religion, With their *Reaſons* for their *Change*, deliver'd in their own *Words*, &c.

THEY that will derive the Goodneſs or Truth of a Religion from the Proſelytes which it makes, ought to conſider the Equality of the Perſons, and the End of their Converſion. For what ſignifies the Turning of half a ſcore Perſons to the *Romiſh Religion*, though their Number ſhould be trebled. Where for one that ſubmits his miſguided Reaſon, ten are deluded by their Paſſions, or follow the Current of the Times, allur'd by private Hopes and the Arguments of Self-Intereſt.

Of this number was *Peter Eſpinac*, Archbiſhop of *Lyons*, who having Embraced the Doctrine of the *Proteſtants* in his younger years, afterwards chang'd his Opinion, and became an Inveterate Proſecutor of the Reformed. But it was not his Zeal that made him ſo furious, but his eager Ambition of a Cardinals Cap, to which he ſacrific'd his otherwiſe great Learning and Parts. Nor was this all; for having waſted his own Demeans to run in Debt, he knew no other way to ſupply his Luxurious Extravagance, than by ſiding with the *Guiſian* or *Hemotic* Faction: At the ſame time not only a Turncoat from his Religion, but a Rebel to his Prince.

Thuan. l. 81. & 122.

The next to him we find *Francis Balduinus*, who having embrac'd the Proteſtant Religion in *Germany*, at length return'd to the Romiſh Perſwaſion, upon the fair hopes he had of being Perferr'd in *Poland* by *Henry* the Third, afterwards King of *France*; had he not been prevented by death.

Thuan. l. 53. 57.

To theſe we may add the Remarkable Story of *Hugo Sorellus Roſarius*, a Famous Proteſtant Divine, who being ſeiz'd in the *Pariſian* Maſſacre, and frightned with the terrors of threatning Death, abjur'd his Religion before *Charles* the Ninth, in the preſence of *Henry* of *Navarr*, *Catherine* his Siſter, the Prince of *Conde*, his Princeſs, and Daughter in Law. Upon which all but *Conde*, rather out of fear than touch'd with his Example, for the Time renounc'd the Reform'd Religion. But *Conde* all this while ſtood firm, till he had an opportunity to ask *Roſarius* in private whither what he had done was out of Conſcience or fear? Who affirming, it was out of Conſcience; then *Conde* likewiſe fell off, and went publickly to Maſs.

Now what was the iſſue of it? The example of *Roſarius* having wrought theſe wonderful Effects, he was ſent

ſent by the Prince of *Mompenſier* to try whether he could reduce his Daughter alſo, the Duke of *Boloignes* Wife, from the Proteſtant Belief, which ſhe likewiſe profeſs'd. But failing in his enterprize, and finding himſelf at liberty, he retir'd to *Heildelbergh*. Where, in a Book which he publickly ſet forth, *He recanted the Abjuration he had made, detected the Crime he had committed, and begg'd the* Prince *of* Conde's *pardon, for that through his pernicious and impious Means, he had occaſion'd him to run ſo dangerous a hazard of his Conſcience.* Thuan. l. 53.

Theſe were all Eminent Men, and of great Parts and Learning, and yet we ſee how their hopes and their fears betray'd them.

But we are now to give a particular Account of ſeveral Perſons of no leſs Grandeur and Learning, that being before devout Sons of Popery, abandon'd the Ceremonies of *Rome*, and making choice of the Proteſtant profeſſion, at the ſame time that they might not be tax'd of Inconſtancy or worldly Driſts, publiſhed the true Reaſons of their Converſion.

We ſhall begin with *Galeazzo Caracciolo*, Marquiſs of *Vico de la Baronia*, in the Kingdom of *Naples*, who being at firſt a ſtiff Roman Catholick, a Perſon of Noble Extraction, and a plentiful Fortune, nobly Marry'd, and happy in a numerous Off-ſpring, inbib'd his firſt Rudiments of Proteſtantiſm from *Peter Martyr*, then reſiding in *Naples*, and there privately advancing the Proteſtant Religion. At what time the Marquis took ſuch an affection to his Doctrine, that coming into *Germany* to attend upon *Charles* the V. he ſent for *Peter Martyr*; then in *Germany* alſo, to *Strasbourgh*; and was there by his firſt Converter ſo fully convinc'd of the Truth of the Proteſtant Religion, that he only return'd into *Italy* to take leave of his Family, and to let them underſtand the reaſons of his Converſion, which by the Thuan. l. 84.

ſequel

ſequel appeard to be the real aſſurance of the Truth of what he had imbrac'd. For when he had ſo done, and withſtood all the Authority of a Father commanding his return to his Mother Church, the Tears of a Wife imploring him to alter his Reſolution, and the Cries of his Children that hung about his Neck bewailing his departure, nevertheleſs forſaking Father, Wife, Children, Honour and Eſtate, and preferring the Riches of the Goſpel before all the enjoyments of Worldly content, he betook himſelf to *Geneva*, and there ſuſtain'd a long Poverty to enjoy the benefit of his Converſion in quiet: So far was he from having been guided either by Levity of Mind or the Temptations of Intereſt. Upon the ſame Conſiderations likewiſe, much at the ſame time, *John Valdez* a *Spaniard*, and *John Frances Caſerta*, became Proſelytes alſo to the ſame *Peter Martyr*; more particularly *Valdez* accompany'd him into *Germany*, where he was inſtrumental in confirming the Marquiſs his Friend in the Reſolution he had taken.

Thuan. l. 43. *Julius*, Duke of *Brunſwick*, ſays the Hiſtorian, deſerting the Religion of his Fathers, was no ſooner ſeated in his Principality but he ſubſcrib'd to the Reformed Confeſſion, and caus'd it to be Preach'd through all his Territories; to which purpoſe he ſent for *Jacob Andreas* of *Tubing* and *Martin Chemnitius* to perform that Duty. By his means alſo *John Lorbeer* Abbot of the Monaſtery of *Rittershuſen*, about a Mile from *Brunſwick* embrac'd the ſame Confeſſion, aboliſh'd the Worſhip of his Fore Fathers, and Marrying a Wife, continued in the Reform'd Religion to his dying day. By whoſe Example *Eberart Hollius*, Biſhop of *Verden*, antiquated the worſhip of his Anceſtors over all his Dioceſs, and received the Reformed Confeſſion. All theſe were perſons of great Note, and their Converſion

ſion it ſelf, and their perſeverance therein, was a ſufficient account of the reaſon of the Action.

Nicholas Radzevil, Duke of *Olika* and Palatine of *Wildaw*, a great Favourite of *Sigiſmund Auguſtus*, King of *Poland*, a perſon of rare Parts and great Virtue forſaking the *Roman* Ceremonies, embrac'd the Doctrine of the Proteſtants as more agreeable to the Scripture, which he caus'd to be Tranſlated at his own Charge from the Hebrew and Greek Originals, and publiſh'd among his *Sarmatians* in the Vulgar Language. *Thuan. l.* 38.

Wolfang, Prince of *Anhalt*, was another Proſelyte to the Reformed Religion, for which there needs no other account but what the Confederate Princes put forth at ſeveral times to juſtifie their proceedings. *Thuan. l.* 38.

William, Prince of *Orange*, who wreſted the Low Countries from the Tyranny of the *Spaniards*, *Count Egmund*, *Philip* and *Momoraneius Horn*: all theſe were Proſelytes to the Reform'd Religion, Alienated from their Subjection to *Rome* by the Cruelties of the Inquiſition, and of the Duke of *Alva*; as appears by their ſubmiſſive Complaints and Petitions to *Margaret* Governeſs of the *Netherlands* in behalf of the afflicted People; and the Confederacy between the Reformed for the Defence of their Religion and Liberty. *Strada l.* 1.

Joachimus Fridericus, Arckbiſhop of *Magdeburgh*, at firſt a *Roman Catholick*, was no ſooner admitted to the See, but he imbrac'd rhe Proteſtant Faith, and order'd the Reformed Doctrine to be publickly Preach'd in his Cathedral.

Andrew Dudithius, a Hungarian, who for his great Learning, while he was yet but a young Man, was prefer'd to be Biſhop of *Knin*, alias, *Finninium* in *Croatia*, and for his extraordinary Abilities imploy'd in ſeveral Important Embaſſies under *Ferdinand* I. *Maximilian* II. and *Rudolphus* II. weighing at length the Diſputes *Thuan. l.* 96.

ſputes and Controverſies then on Foot, forſook the Cerimonies of *Rome*, and adhering to the Reformed Religion, Marry'd two Wives; for which tho he were cited to *Rome* and for non Appearance proſcrib'd, yet was he ſtill by *Maximilian* protected, and made uſe of in his Councills. At laſt after leave obtain'd of *Rudolphus*, he retir'd into *Moravia* where he liv'd a private and ſtudious Life, and died in the Profeſſion which he laſt Imbrac'd.

Annas Burgus, a Senator of *Paris*, at firſt only ſuſpected to favour the Proteſtants was by *Hen.* 2d. of *France* ſent to the *Baſtile*; at what time being declar'd a Heretick by his Judges he appeal'd to the Arch Biſhop of *Sens*; which appeal being judged frivolous, he was ſent back to the Biſhop of *Paris*, by whom being then degraded from his Sacerdotal Character, he then made open profeſſion of the Proteſtant Religion, teſtifying his Joy for the Kindneſs they had don him. *For that the Character of the Beaſt being now*, as he ſaid, *defac'd, he ſhould have nothing more to do with Antichriſt.* And that there might be no queſtion made of his Converſion, he revok'd his firſt Confeſſion as Ambiguous, and gave into Court another more clearly agreeing with the Doctrine of *Geneva* and *Switzerland*, wherein after he had ſharply inveighed againſt the Pope and the Ceremonies of *Rome* he declar'd himſelf prepar'd either to live or dye. For which at laſt he was adjudged to be burnt; which ſentence as he heard with an undaunted Courage, ſo at the Stake he gave the People to underſtand, *That he did not come there to ſuffer as a Malefactor, but for adhering to the Truth of the Goſpel.* His Death was deplor'd by many that thought ill of his Converſion: however ſays the Hiſtorian it partly ſo confirm'd the minds of ſome that had forſaken the Religion, and likewiſe ſo exaſperated others, as it may be

be truly ſaid, that out of his Aſhes ſprung that prodigious Harveſt of Revolts and Conſpiracies which afterwards for ſo long time harraſs'd a moſt flouriſhing Kingdom. And the Author of the Council of *Trent* makes this Remark upon him, *That the Death and Conſtancy of a perſon ſo conſpicuous, waken'd a Curioſity in many, to underſtand what that Religion ſhould be for which ſo great a Man had ſuffer'd ſo couragiouſly; and complains that it much encreas'd the Number of Proteſtant Proſelytes.* *Thuan.* l. 22, 23. Counc. of *Trent*, l. 5.

Garſias Arias, a Spaniard, and Monk of the Monaſtery of St. *Iſidore* in *Sevil*, a Perſon of an acute Wit and rare Learning, of a rigid Roman Catholick, became a Preacher of the Reformed Religion, even under the Noſe of the Inquiſition. Inſomuch that *Philip* the Second returning into *Spain*, was much amaz'd to hear that the Reformed Religion was crept into his *Moſt Catholick* Dominions. At firſt *Garſias* was too hard for the Inquiſitors, ſtill baffling their Objections by the ſmartneſs of his Arguments. But being at length conven'd before them upon ſurer Evidence, he plainly ſhew'd that it was not out of Self-Intereſt, but out of a real Convincement that he was in an Error before, that he had abandon'd the Popiſh Religion. Elſe he would never have ſo boldly Confronted that Cruel Tribunal, as to tell them, *They were fitter for the vile drudgery of Oſtlers, than to aſſume to themſelves to be the Cenſurers of a Faith which they ſo little underſtood.* Declaring at the ſame time, his hearty Repentance for having formerly ſo oppos'd the Maintainers of that Faith before them; and for which he ſhould always be ſorry as long as he had. Whereupon he was forthwith Condemn'd, and ſoon after led in Triumph to Fire and Faggot, and burnt alive. *Thuan.* l. 23.

Nor was this all the misfortune that befell the Monastery of St. *Isidore*; For as we said before, *Philip* the Second returning from the Low Countries by Sea, and narrowly escaping Shipwrack, as a thanksgiving Offering for his deliverance, he was no sooner got ashore, but he sacrific'd upon the Altar of the Inquisition for *Lutheranism*, *John Pontius* Count of *Bailevo*, together with a Friar Predicant, and many others that were members of the said Colledge, together with several Ladies of Quality, to the number Thirteen, all Proselytes to the Doctrine of *Garsias Arias*, and all confirming the reality of their Conversion by their Martyrdom. Nor did they spare the very Statue of *Constantius Pontius*, who had been Confessor to *Charles* the Fifth, and in whose Arms he dy'd, because he was only suspected of Heresie.

Counc. of Trent, l. 5.

George Buchanan, never made publick Profession of the Protestant Religion till after his return out of *France* into his native Country, where he was made Tutor to *James* the Sixth. The Reasons of whose Conversion are easily discern'd in his bitter Satyr against the *Franciscans*. *A person*, says the Historian, *not to be match'd in our Age, for the happiness of his Witt, and the freedom of his Style, as his Works that will live in spite of Envy, testifie.*

Thuan. l. 76.

Jerome Zanchius, a Native of *Bergamo* in *Italy*, deeply learned in the study of Divinity, first a *Roman Catholick*, afterwards became a *Protestant*, and for that reason follow'd *Martin Bucer* to *Strasburgh*; and when *Bucer* was sent for into *England*, succeeded him in his Ministry. And to justifie his Conversion, at seventy Years of Age, he wrote a Confession of his Faith to this Effect, *That he had not simply and in all things forsaken the Church of* Rome, *but only in those things wherein she her self had revolted from the truly Ancient and Apostolick Church: Neither*

Neither had he left her with any other intent, but that if she amended and return'd to the first form of the Church; he was also ready to return to her, and Communicate with her in her Congregations and Assemblies; which that it might come to pass he humbly besought of God. Thuan. l. 99.

Paulus Vergerius, Bishop of *Capo D'Istria*, in the *Venetian* Territories, was a Person of great Learning, and highly in the favour of *Clement* the Seventh, and *Paul* the Third, by whom he was several times imploy'd into *Germany* to Negotiate with the Emperor about the suppression of *Luther*'s Doctrine. Of whose conversion to the Reformed Religion, *Sleidan* gives this account. That returning to *Rome* from the Colloquie at *Worms*, the Pope being then about to create new Cardinals, had design'd him for one among the rest; but it happen'd, there were some Persons who buz'd the Pope in the Ear, that *Vergerius*, by his continual Converse with the *Germans*, was become a *Lutheran*. Of Which *Vergerius* being inform'd by his Friend, Cardinal *Ginucio*, was strangely astonish'd, and to purge himself before the Pope, retir'd into his Country, and began a Book which he Entitled, *Against the Apostates of Germany*. At what time, while for Confutations-sake, he diligently examin'd the Writings of his Adversaries, and seriously consider'd their Arguments, he confess'd himself convinc'd and vanquish'd; and thereupon going to his Brother *John Baptista*, Bishop of *Pola*, told him the whole Story, and ask'd his Advice. His Brother at first deplor'd his condition; but upon the earnest Importunities of *Vergerius*, he apply'd himself to examine the Scripture, and more particularly upon the point of *Justification*; which after he had seriously done, and compar'd the Arguments on both sides, he submitted likewise, and adjudged the Doctrine of *Rome* to be False. Whereupon Commentaries l. 2.

the two Brothers congratulating each other, ſet themſelves to inſtruct the People, and inform them of the Benefit conferr'd in Chriſt upon Mankind, and what ſort of Works they were that God requires from us, to the end they might reclaim miſguided Men to the purity of Worſhip.

Thuan. l. 5. *Thuanus* relates, that coming to *Padua* after his excluſion out of the Council of *Trent*, and being there terrified by the Example of *Francis Spira* dying in the heighth of Deſpair, he went firſt to *Bergamo*, and thence retiring among the *Griſons*, fix'd himſelf in the *Valtoline*, where he profeſſed the Doctrine of *Luther*, till he was ſent for to *Tubing* by *Chriſtopher* of *Wittenburgh*.

l. 8. The Author alſo of the Council of *Trent*, reports, That while he ſtay'd in the *Valtoline*, he mainly made it his buſineſs to Preach down the Hierarchy of the Church of *Rome*, affirming that the Word *Hierarchy* was no way agreeable either with the Precepts or Practiſe of Chriſt, his Apoſtles, or the Primitive Church.

Peter Martyr Vermillius, was firſt a Monk of the Order of Regular *Auguſtin* Canons in the Monaſtery of *Feſule* near *Florence*, where through his ſeverity in reproving the evil Manners of his Companions, he incurr'd their Envy to that degree, that he was forc'd to retire to *Naples*, in which City, being by that time in heart a Proteſtant, he ſet up a kind of Conventicle of the chief of the Nobility, both Men and Women, among whom was *Vittoria Colouna*, the Marquis of *Peſcara's* Wife, a Lady with whom few were to be compared for Wit, Piety, and Modeſty. But that place proving too hot for him, he went to *Luca*, where he met with *Emmanuel Tornellius*, *Celſo Martinengo*; *Paulus Lanicius*, and *Jerome Zanchius*. From thence in the company of *Bernardinus Ochinus*, he haſten'd into *Zurich* in *Switzerland*; and thence, after a ſhort

a short stay, he was summon'd by *Bucer* to *Strasburgh*, where he Taught for five years together with great Reputation, till he was sent for into *England* by *Edward* the VI. and by him preferr'd to Interpret the Scriptures in *Oxford*. A Person, saith the Historian, the most Eminent for Wit and Learning among any of his own Profession: And as for the Reasons of his Conversion, they are sufficiently manifest in every part of his Works.

Oecolampadius also was at first a *Roman Catholick*, till better enlightned, he embrac'd the Orthodox Doctrine of the Lord's Supper. Of which he gives the Reasons in an Epistle to *Bellicanus*, in these words; "That "before the Lord lookt upon him, he was Religious "even to Superstition, so that he contradicted the "Spirit speaking in him. For as often as he read the "Concatenation of the words of the Institution of "the Lord's Supper, it came into his mind that there "was another sort of Pith that lay under the Bark; "which nevertheless refuting after a slight Combat, "he was of the same Opinion with most others. "Would'st thou be wiser than other Men? Thou art "to believe what others believe. Oft-times he ac- "cus'd himself, that he could not fathom what might "lie conceal'd in others Breasts. Art thou only a "Cast-away from the face of God, that thou must be "opposing what no body contradicts? Sometimes "he endeavour'd to vanquish his Infirmity by the "reading of Ancient Doctors. But at first he found "nothing to help him. He often met with the Body "of our Lord, and the Blood of our Lord, but how "the Body, or how the Blood, was but very obscurely "expounded. At length laying aside all authorities "of Men, a brighter Truth enlighten'd him, that he "had no more need of Popish Judgments, but made "use of his own and his Friends to end the Contro- "versie.

Hen. Buxhorn, l. 5. *de Eucharistica Harmonia* p. 257.

" verſe. And at length he wrote a Book in Oppoſition to the Popiſh Doctrine, concerning the Genuine ſignification of the Words, *This is my Body.*

Sebaſtian Munſter, was at firſt a Franciſcan Monk in the Monaſtery of *Tubinguen*, till better inform'd, he embrac'd the Doctrine of the Proteſtant Religion. So Famous for his great Skill in the *Hebrew* Language, his deep reading in Scripture, and his excellency in the Mathematicks, that he was call'd the German *Eſdras*, and *Strabo* of his time. Of whom, as to the reaſons of his Converſion, the ſame may be ſaid as of *Peter Martyr*.

Thuan. L. 11.

Wolfangus Muſcabus, was alſo in his younger years a Monk, till better information made him forſake the Ceremonies of the *Romiſh Church*, and adhere to the Proteſtant Religion, of which he afterwards became a moſt painful and famous Preacher to his dying day.

Melchior Roman, a *Spaniard*, and once Procurator of the Order of the *Jacobins* at *Rome* for the Province of *Tholouſe*, having at laſt deſerted the Church of *Rome*, made a publick declaration of his Converſion in the Reformed Church of *Bergerac*, in the Year 1600. wherein he gives an ample account of the Reaſons which induc'd him to change his Religion, to this Effect:

His firſt *Exception* is, That the Conſecrated Sacrament ſhould be ſubject to the eating of Mice and Rats. He alledges that he ſaw at *Lymoges* in the Convent of the *Jacobins*, an infinite number of Conſecrated Sacrifices eaten with Rats and Worms, and all wrapt about with Cobwebs. He relates how *Gregory* the Seventh, having conſulted the Sacrament touching the revealing of certain Matters againſt the Emperour, and receiving no anſwer, threw it into the Fire. He adds, that *Victor* the Third, a Biſhop of *Ebora*, and the

Attested by *Volaterranus*. 5 Georg.

the Emperour *Henry* the Seventh, were Poyſoned in taking the Sacrament. Strange Abſurdities, and prodigious Acts, to which *Tranſubſtantiation* would ſubject the Body of *Chriſt*, if the Doctrine were true.

His next Exception is againſt the Privation of the *Cup*, contrary to the *command of Chriſt*, *Drink ye all*, and the *Practice of the Church*, 1 *Cor.* 11.

His third Exception is againſt *Purgatory*, as if the unſpeakable Dignity of the Sacrifice *of Chriſt*, were not able to blot out our Offences, to reconcile our Souls to God, and to juſtifie *before* the Throne of Juſtice: Beſides he aſſures *himſelf*, that it is a great diminiſhing of *God*'s Mercy, Grace, and unſpeakable Favour, and a too-much eclipſing of the Matchleſs Glory *of the Ocean* of his compaſſions.

His next Exception is againſt the *Canonizing of Saints*, by which means the ſilly ignorant People are induc'd to commit *Idolatry and Spiritual Fornication*, impiouſly and incredulouſly againſt *God*, who is only able to ſave and reſtore to *Life* thoſe that are dead: That from hence proceeded ſo many Pilgrimages into ſtrange Countries; under pretence whereof many Adulteries, Fornications, Sodomies, Inceſts, and other Execrable acts we committed, and the Bodies of thoſe Ador'd and ſuperſtitiouſly Worſhipp'd upon Earth, whoſe Souls were tormenting in Hell. He adds, That Gold and Silver can work much with the Pope for raiſing of the moſt Vile and Wicked Perſons upon Earth, to the Reputation of Holineſs and Deification; which never can come from the Spirit of Sanctification, but from the Authority of a Mortal and Sinful Man: Yet that thoſe were the Saints wherein the *Papiſts* put their Hopes, and at whoſe hands they look for Succour both in Life and Death. *Wherefore*, ſays the Convert, *I utterly renounce them, and put my whole truſt*

and

and confidence in my Creator only. And lastly, He renders to the Divine Majesty, eternal Thanks, above all other Benefits *of his* large Liberality bestowed upon him, for his Conversion in particular; protesting to imploy the Grace and Gifts it had pleas'd *his Omnipotency* to endue him with all, to the Glorious praise of his eternal Majesty, and the Edification *of his Church*, where *his* Word was most purely Preach'd, and *his* holy Sacraments most sincerely administred according to the Institution of *Christ.*

John Norman, sub-Prior of *Marestay*, and a *Predicant* Fryar, made publick profession of the Protestant Religion the same year, and gave his reasons in the Reformed Churches of *Tours* and *Traisneau*, to this effect:

In the first place he bewails himself for having so long follow'd the way that conducted to Perdition, and for having forsaken the true Path which was to be trac'd for the attaining of Heaven; and then blesses himself, for that in the end, the Spirit of God had brough him to the light of a holy Knowledge *of the way of Salvation. Lo now;* says he, *you see me unmask'd from the fraudulent Embraces of the Strumpet* Babel, *which is the Nursery of all Impiety; Now am I loose from the dangerous Labyrinth of Errors: Errors so abominable, that there is no man of never so little Faith, but detests and renounces them.* Particularly he Instances the boldness of the Popish Priests in using the Terms, *Qui creavit me, dedit mihi creare Se;* He that created me, gave me power to create Him. And, *Qui creavit me sine me, creatur mediante me;* He that created me without me, is created by my means. Which he asserts to be a manifest Overthrowing the Doctrine concerning the Truth of the Humane Nature of *Christ*, who has but one Body and not two Bodies,

dies, as the words inferr. For that by their reckoning, *Christ* must have one Body fram'd in the Womb of the Pure Virgin, and another which the Creator creates by the Priest.

In the next place, he objects against their daily Sacrificing for the Quick and the Dead; by which means the *Papists* seem directly to inferr, That the Sacrifice once made by *Christ* upon the Cross, was insufficient.

In the next place, he objects against Praying to *Saints*, as depriving *Christ* of his Excelling Titles of Intercessour and Mediatour.

In the next place, he taxes the *Papists* with *Idolatry*, in attributing to a Thing without *Life*, that which only belongs to *Christ*: Instancing, for Example, that Prayer of theirs to the Cross. *Hail Holy Cross, our only Hope in this Time of Passion; Encrease Justice to the Godly, and give Mercy to the Guilty.*

He farther taxes their want of Understanding, in believing that by their Works they may meritoriously gain Heaven, as being a palpable lessening the Merits of *Christ*. For that, if the Graces of *God* might be purchas'd by Man's Merits, *Christ* had then dy'd in vain. besides, that it is contrary to the Scripture, which tells us, *That when we have done all we can, we are yet unprofitable Servants.* In the Conclusion, he tells the World, that he has omitted many Superstitions and Heresies that caus'd him to fly from the Pretended Catholick Profession, and to settle himself with all Humility in the Reformed Church. Adding withall, That let his Enemies say what they pleas'd, or do what they could, neither Promises nor Threats; neither Injuries nor Persecutions should (with *God's* grace) withdraw him from his Pious Resolution to embrace the true and lively Faith of the Reformed Churches:

And laſtly, beſeeching the Congregation of the Faithful, meaning the *Proteſtants*, to receive him into their number.

Father Abraham, ſometimes a Prier of *Carmes* in the City of *Artes*, becoming at laſt a Proſelyte to the Reformed Proteſtant Religion, acknowledged his paſt Errors in general Terms, before the Congregation aſſembled in the Reformed Church of *Uzez*, a City of *Languedoc*, in a ſhort Speech, of which this was the ſubſtance:

That he was now come into the Houſe of God, between the Arms, and into the Boſom of *Chriſt*, the Churches Spouſe, a Church as far from the Impieties and Sacrileges of Unchaſt *Babel*, as Truth from Falſehood, and Light from Darkneſs.

That he was come into the ſweet Liberty of his Conſcience, which had ſo often ſummoned him to depart from the Seminary abuſes of Popery, thoſe horrible Sinks and Kennels of Impiety, where the holy Name of *GOD* was ſo Villainouſly profaned, and the Honour of the Eternal, ſhamefully proſtituted to Idols and Marmolets; where the Blood of *Chriſt* was put to ſale: Where his only Sacrifice, which is the Expiation of our Sins, was held uncapable to blot them out and deface them; Where Man's Merits are equally vallu'd with thoſe of *Chriſt*'s: Where the Son of *God*, our Redeemer, is robb'd of the moſt glorious Titles of his Office; Where the Paſtoral Staff is taken out of his hands, and the Conduct of his Church uſurp'd by another; And where the Son of Perdition, that Damnable Antichriſt will have a part with *Chriſt* in his Houſe, in his Kingdom and Empire, which is his Church.

This Declaration was made the 9th. of Jan. 1600.

Antony Gineſtet, ſometimes a Confeſſour and a Monk of the Order of St. *Francis*, having afterwards embrac'd the Proteſtant Faith, made a publick Declaration of his converſion in the Church of *Bergerac*, the 22. of *Octob.* 1600. to this Effect

Firſt, He lays it down as a Maxim, That the only true and ſincere Church is that which opens a way to Salvation, and abſolutely ſeeks the Glory and Praiſe of *God*. On the other ſide, That that Religion muſt be Falſe and Ruinous, which ſeeks the Glory of the Creatures; Honouring them with that which only belongs to the Living God.

Which being thus laid down, He aſſerts the Proteſtant Religion to be of the firſt Kind, and the Religion of the Roman Church to be of the ſecond. And this he proves from the Profeſſion of the Reformed Church. Firſt, That one only *God* muſt be call'd upon: Secondly, That from Him alone all manner of Salvation muſt be expected. Thirdly, That his Mercy defaceth all our Sins. Fourthly, That the Sacrifice of of the Undefiled Lamb, offer'd upon the Croſs, takes away Condemnation. Fifthly, That his Juſtice redeems us from the ſecond Death, and that his Reſurrection leads his Saints into the right way of Eternal Life. Sixthly, That his bleſſed Word contains all manner of ſecrets neceſſary for our Welfare and Happineſs. Seventhly, That Works cannot merit everlaſting Felicity. Eighthly, That the moſt Righteous and moſt Perfect of Men, cannot produce works of Supererrogation, as if it were in their power to accompliſh all that Juſtice commanded, and more than is required. Ninthly, That *God* muſt be worſhipped in Spirit and in Truth. Tenthly, That the Glorious Body of *Chriſt* ſits at the Right hand of his Father.

That on the other ſide, The *Papiſts* diſhonour him in calling upon Angels, Saints and Ladies. 2. That they confide in them for Succour in their Dangers and Neceſſities. 3. That they promiſe to themſelves remiſſion of ſins through the Pope's Indulgencies. 4. That they mingle the Blood of Martyrs with the Blood of *Chriſt*, as if not ſufficient of it ſelf. 5. They truſt more in the Merits of Saints or Mortal Creatures, than in the Obedience of the Eternal Son. 6. They are not content with the ſacred Letters of Reconciliation, but to ſupply their want as they fondly imagine, they add the vain ſufficiency of Traditions. 7. They preſume upon their own Works for their Juſtification before the Throne of *God*'s ſupreme Juſtice. 8. They think to be wiſer than their Celeſtial Teacher, when they ſtrive to be double diligent above his Commandments, in their acts of Supererrogation. 9. They bow themſelves to the Images of Creatures contrary to the Law; and ſerve God after a Senſual and Carnal manner prohibited by his Word, without which Warrant every work is done without Faith, and conſequently ſinful. 10. They faſten the precious Body and Blood of *Chriſt* to Bread and Wine, ſubject to a thouſand Corruptions and Abuſes, and altogether far remote from their Excellency.

Upon which Conſiderations, ſays the Convert, and many more moſt Juſt and Reaſonable, not to inſiſt upon the Deteſtable Converſations of Monks in Monaſteries, we have ſhaken hands with the World, wherein we far'd deliciouſly, were well apparell'd, and acquainted with Pleaſures where no Carnal delights were wanting, and wholly renounce and abandon all Papiſtical Errors, namely the intollerable Abuſes and Superſtitions of the *Maſs*, to be receiv'd into the Domeſtinal number of *God*'s Choſen, embracing the Truth of the

Reformed

Reformed Church, that so we may partake of her most Excellent and Wholsome Benefits.

Father Edmund du Beauval, sometimes a Jesuite, a Doctor of Divinity, and Preacher in *Bourbon*, being at last convinc'd of his Popish Errors, made another Declaration of the Reasons of his conversion in the Reformed Church of St. *Amand* in the said Province, the 16th. of *July*, 1600. of which the Substance was as follows:

At first he objects against the *Romanists*, for robbing *Christ* of his due Honours and essential Titles of *Advocate* and *Mediator*, urging for proof, That a Mediator between *God* and Men, must be an Eternal and Soveraign Sacrificer; but that the *Roman* Church deprives *Christ's* Sacrifice, of Eternity, in affirming that the Property and Vertue of it alone, cannot continue to the Worlds end, unless it be many times reiterated. Whereas the *New Testament* tells us that *Christ* enter'd once for all into the Holy Place, obtaining Eternal Redemption for us.

His second Instance is, That every Sacrifice is respected in regard of the Sacrificer, consequently that the Sacrificer is to be preferr'd before the Sacrifice. Thus *God* had respect first to *Abel*, and then to his Offering. But in the Romish Church the *Mass-Priest* being reputed the Sacrificer, and *Christ* the Sacrifice, it follows that the Priests being but Mortal and sinful Men, must be preferr'd before the Unspotted Lamb, the true Son of *God* by Nature, *Jesus Christ*: Which he affirms to be Blasphemy never us'd among the *Turks*.

Next, he objects against the Church of *Rome* for assuming Authority and Pre-eminence over all the Bishops in the World, and her allowing of Pictures and Images in Churches; and thence inferrs, that *Belial* is not more contrary to *Christ*, Falshood to Truth,

Darkness

Darkneſs to Light, Vice to Vertue, than the Doctrine of the Church of *Rome*, to that of the Mediator ſet down in his holy Scripture.

Hence therefore it comes to paſs, Brethren, ſays the Convert, *that I have renounced* Popery, *and purpoſe carefully and laboriouſly to ſeek the right Path, leading to the Soveraign Good, wherewith the Church of* Rome *is not acquainted. And for this purpoſe I have abjur'd, and do abjure all her Superſtitious Doctrine as Blaſphemous, and as far from Chriſtianity, as ſhe is from the true end of Man's Creation.*

This Declaration is ſign'd, *De Beauval*, and atteſted by the Miniſter and Elders of the Church at St. *Amand*, and ſeveral others.

John Colleij, a Capuchin Friar, and Guardian of the Convent of *St. Omers*, being afterwards converted to the *Proteſtant* Faith, in the like manner made publick the Reaſons of his converſion in the Church of *Sedan*, *March* the 4th. 1601. in words to the ſame Effect. And before him,

Simon Palory of *Richlieu*, heretofore Prior and Provincial of the Order of the *Holy Croſs*, upon his forſaking the *Roman* Ceremonies and turning to the *Proteſtant* Profeſſion, made a long and ſolemn Declaration of the reaſons of his converſion in the Church of *Caen*, the 11th. of *March*, 1600. to this effect:

In the firſt place he declares, that he had liv'd Eighteen or Twenty Years in the Order of the *Holy Croſs*; and calls *God* to witneſs, that he did not leave the Profeſſion out of Levity or any humourſome Conceit; but that having throughly conſider'd with himſelf the great Contentions that had been and ſtill remain'd in *Chriſtendom*, touching Religion; the mortal hatred which the greateſt part, and thoſe too the greateſt Perſonages in the World, bare to true Religion, and the

the Professors of it; the sharp and terrible Persecutions exercis'd against them; and on the other side their constancy and resolution in defending that which makes them so odious among so many Assaults and dangerous Trials, contrary to the nature of Man that seeks after nothing but Rest, and a life of Comfort and Pleasure; Those considerations made him suspect that it was more than a Humane Spirit that awaken'd in them those Heavenly motions so unacceptable to the Flesh.

Then descending to Particulars, he objects against Praying to *Saints* and Worshipping of *Images*, as being contrary to the first and second Commandments.

In the next place, he objects against the Doctrine of *Transubstantiation*, and Worshipping the *Sacrifice*. For which he alledges the usual Arguments so often repeated by *Protestants*.

In the next place, he objects against the Church of *Rome* for keeping People in Ignorance, and forbidding the Laity to read the Bible; as being contrary to the expres Command of Scripture in sundry places.

His next objection against the Doctrine of *Rome*, is, for teaching that Salvation must be sought for in Man's Merits, and that our Justification comes by Works: as being contradictory also to the Expres Letter of the Scripture, *That we are not able to think any good of our selves.* And to the Opinions of the Fathers, which I forbear to recite, as being to be found in the Writings of all that have oppos'd the Papists upon this point.

His next objection is against *Purgatory*: Against which he brings the usual Arguments, not then perhaps so common as now they are: Which therefore for brevity-sake I omit.

Upon the close of all, he concludes, that it was not his purpose to enumerate all that had distasted him in the

the Church of *Rome*; for that many other things were by him obſerv'd, which in no point agree with the Word of *God*. However, that he thought thoſe points which he had already touch'd, were ſufficient to make it Manifeſt that he had Enterpriz'd nothing without good Reaſon, adding withall, that his Conſcience would never have ſuffer'd him to have liv'd in quiet, had he done otherwiſe.

All theſe being Learned Men, and well provided for in their ſeveral Stations, thought themſelves obliged to give the World the Reaſons of their Actions, eſpecially in the important concern of Religion. Well knowing, that though they could not ſtop the mouths of Malice and Slaunder, yet it would be a great ſatisfaction to others, to find they were not aſham'd to own and defend in publick, what they had done upon ſolemn and mature Deliberation. And therefore they compos'd their Declarations ſeverally, and diſpeir'd them abroad in the World, as well to teſtifie the Reality of their Converſion, as in hopes that by their Examples and their Arguments, others might be induc'd to do as they had done.

Of later date, *Henry Buxhornius*, one of the Divinity Profeſſors of *Lovain*, gives this account of himſelf, That he having been imploy'd by the Inquiſitors to ſtrike out at leaſt Six hundred places of the Ancients which ſeem'd to make againſt their Doctrines, was ſo troubl'd in mind about it, that it was an occaſion of his turning Proteſtant, and made him reſolve to quit that Religion that could not defend it ſelf without ſuch manifeſt Impoſtures.

De *Euchariſtica harmonia. l.* 3. initio.

His own words are theſe. *Oh the Incredible bounty of God towards me. For being made one of the Supervi-ſors of the* Expurgatory Index, *in which under the Tyranny of* Alva, Benedict Arias Montanus, *had contrived, injurious*

injurious to the ſtudies of pious Men, after I had ſtruck out with my Cenſorious Pencil Six hundred Obſervations which oppos'd the Erroneous heads of Pontifical Doctrine, God in his Mercy, rowſing up my mind, and opening my eyes; I obſerved Abominations in the Papacy, *Idols in the Temple, Tyranny in the Government, Contagion and Poiſon in the Religion. Which at firſt put me into a ſtupid fear, uncertain which way to go, what to deſire; what to avoid, what to hold faſt, what to let go. But this affliction and trouble of a doubting and ſuſpenſive heart, was to me the healing Phyſick of Divine Compaſſion. For it was for that reaſon that I was toſs'd and hurry'd, and almoſt kill'd with the various ſtorms of anxious Thoughts, to the end I might furl the ſails of Pontifical pride, which in that condition I had ſpread abroad, and gaining the harbour of Chriſtian Piety, caſt anchor in that Orthodox Religion, which in ſpite of the Councils and Forces of ſo many Princes, I underſtood that* Luther, Bucer, Oecolampadius, Calvin, *and others had embrac'd, and for the maintenance of which they were ſtill ready to expoſe their Lives to Fire and Sword.*

The ſame words you have before, p. 2. p. 215.

In his Epiſtle alſo to the Miniſters of *Holland* and *Weſt-Freizland*, he thus begins;

The day which I may truly call my Birth-day, moſt worthy Men and Brethren, when having bid adue to the Ceremonies of Popery, *I receiv'd the ſplendour of Divine Light, and the Doctrine of ſincere* Piety, *was the beginning of all the Bleſſings that hitherto e're made me happy, ſo that from henceforward I hope to be a partaker in the Kingdom of God.*

Michael de Remchon, the Paſter of *Baſſier*, was a Prieſt ſo bigotted to the Romiſh Religion, that he was one of thoſe that carried on the Conſpiracy to Murther *Maurice* Prince of *Orange*, and ſeveral others the moſt conſiderable Perſons in *Holland*. Yet after his

Condemnation, with great sorrow of mind, and repentance of his Crime, in detestation of a Religion, whose Doctrine had brought him to that miserable end, he made open Profession of the Orthodox Protestant Faith.

Admit into the number, *Andrew Sall*, formerly of the Order of *Jesus*, and Professor of Divinity in the Colleges of *Pamplona*, *Polencia*, and *Tudela* in *Spain*, Rector and Professor of Controversies in the *Irish* Colledge of the University of *Salamanca*, &c. now or late a Preacher of the Gospel in the Reformed Church of *Ireland*, as being a Convert to the Church of *England*; who to shew the Reasons of his conversion, made them publick in a solemn Declaration, pronounc'd in the Church of St. *John* in the City of *Cashel*, the fourth Sunday after *Easter*, *May* the 17th. in the presence of the most Reverend *Thomas*, Lord Archbishop of *Cashel*, and the Right Reverend *Hugh* Lord Bishop of *Waterford*.

That having been bred in the Communion of the *Roman Catholick* Church, followed a Religious Life, and compleated his Studies in Philosophy and Divinity in Colledges of the Order of *Jesus* in *Spain*, and having been employ'd in teaching the said Faculties for many years, he apply'd himself to a stricter enquiry and examination of Matters; and that by frequent reading the Holy Scriptures, Fathers, Councils, and Historians of the Church, his Knowledge was farthered, and his Judgment ripen'd, so that he began to doubt of the Truth of several Articles introduc'd by the use and authority of the *Roman Church*, repugnant to Humane Reason, and not warranted by Divine Writ; as *Transubstantiation*, *Indulgences*, *Purgatory*, Worship of *Images*, &c. yet smuther'd his Scruples while he was *Spain*; partly fearing the severity of that Country against

Oppo-

Opposers of their Tenents, partly amus'd with a supposition that the Church and Pope of *Rome* were infallible in their Decrees touching Faith; till arriving in *Ireland*, and disputing often and closely with several Persons eminent in Learning and Integrity, but principally with his Grace the Lord Bishop of *Cashel*, who for six years together suffer'd his obstinate resistance, at last by the means of his solid Learning and the example of his pious and upright Life, God was pleas'd to give him a more clear light of the Errors he was in. Yet that still he delaid to give his full assent, partly fearing that his weakness might be rather of his Capacity than of the Cause he maintain'd; partly fearing the Dangers that might attend his deserting the Romish communion; however that it made him betake himself to a most diligent study of the case, leaving no stone unturn'd to quiet the trouble of his conscience; to which purpose he carefully also perus'd the 39 Articles, Canons, and Liturgy of the Church of *England*, and at length being thus confirm'd and all consider'd well, he concluded the way of the Church of *England* to be safer for his Salvation, than that of the *Roman Church*. Whereupon after he had solemnly declar'd his assent to the 39 Articles of the Church of *England*, for Holy, and Wise, and grounded upon the Infallible Word of *God*, and acknowledg'd the Romish Tenents against them, to be False and Superstitious, he besought his Grace, that he might be admitted into the communion of the Church of *England*, and absolv'd for his so long continuance in Error.

I omit his Sermon, in Justification of the change he had made, as being too prolix for this place. However, it shews him to have read much, and to have seriously studied the point of his conversion.

And here I make a stop: Not but that a more ac-

curate ſearch might have eaſily produc'd a far greater number, if Number had been only aim'd at. However theſe are ſuch as lie within the proſpect of obvious reading, and enough to ſhew the Difference between the Converts from the *Romiſh Church*, and the Deſerters of the *Proteſtant Religion*. The one Men of great Judgment, Learning, Eloquence, and exemplary Piety, who advanc'd their Fame and Reputation by ſetting the Truth of Divine Worſhip at liberty from the Bondage of *Roman Superſtition*, and Exalting the Word of *God* to its Primitive Dignity, while the others have only return'd to the ſame Silence and Ignorance wherein their Fore-fathers were before. By the one the *Proteſtant Religion* vaſtly gain'd, the *Papiſts* as vaſtly loſt; while the other as they were not miſt by thoſe they forſook, ſo they brought no advantage to the cauſe they embrac'd.

A Cata-

A Catalogue of ſundry great Perſons of the *Roman Catholick* Religion, who have all along Oppos'd the Tenents of the Church of *Rome*.

Almaricus, a *Pariſian* Divine, declar'd Images, Altars, and Invocation of Saints, to be *Idolatry*, and deny'd the Doctrine of Tranſubſtantiation and the Real Preſence. In the juſtification of which Opinions he ſuffer'd Martyrdom. *Anno Dom* 1200.

John Taulerus, a Divine and a Dominican Friar of *Cologne*, in one of his Sermons citing the words of St. *Bernard*, *And God eats us, and is eaten by us*, That we ſhould not think it to be any corporal feeding, has theſe words. *As the corporal Food paſſes into the ſubſtance of him that eats it, ſo whoever receives this Sacrament, is changed into that*, as St. *Auſtin* ſays. *Thou ſhalt not change Me into Thee, but thou ſhalt be changed into Me.* For ſays St. *Bernard*; *As we eat our corporal Food, ſo are fed on by Chriſt.* Then he tells us when and how God feeds upon us, that is to ſay, when he cauſes us to acknowledge our ſins and tranſgreſſions, and works in us a perfect converſion. All which is poſitively oppoſite to the Popiſh Doctrine of *Tranſubſtantiation.* 1300.

Rupert, Biſhop of *Lincoln*, in the preſence of *Innocent* the Fourth and his Cardinals, took the freedom to deteſt the Abominations of the *Roman Religion*, and upon 1230.

upon his Death-bed ſharply reprov'd the Monk *John de Sancto Egidio*, for flattering the Popes.

Senaldus, Archbiſhop of *York*, in a ſhort writing to the Pope, inveigh'd againſt the Abuſes and Depravation of the Maſs; Then, ſays *Matthew Paris*, when *Rome* proſtitutes her ſelf, and ſits like a Whore expoſing her ſelf for Hire.

About the ſame time in *France*, *Arnulph* Biſhop of *Lyons*, condemn'd the Abuſes in the Adminiſtration of the *Lord's Supper*; at what time alſo Abbot *Joachim* in his Annotations upon the *Apocalyps*, and St. *Jerome* calls the Pope and his Maſs-Prieſts ſo many Antichriſts.

Much about the ſame time alſo, *Petrus Cantor*, a *Pariſian*, in a Book entitled, *The Word Abreviated*, ſmartly diſcovers the Idolatry of the *Pontifical Maſs*, and other groſs Errors of the Popiſh Doctrine.

About the ſame time alſo was publiſhed an Exemplar of *Æſop*'s Fabels, one of which is to be ſeen in the Library at *Fuld* in *Germany*, where the Deformity of the Popedome and the Maſs is ſo lively and ſo artificially ſet down in Pictures, that *Wicelius*, that ſame Deſerter of the Chriſtian Religion obſerves, that *Luther* himſelf could not have done more to Satyrize the Heads of the Romiſh Religion.

Not long after, we meet in Hiſtory with *Peter de Vivers*, *Thomas de Corſellis*, *Johannes Semeca*, *Guliel-mus Goltſchmir*, and *Laurence of England*, who together with *Guliclmus de Sancto Amore*, all oppoſed the Blaſphemous Doctrine of the Monks, who made a Book which they call'd, *Their Eternal Goſpel*, to the great Diſhonour of the Goſpel of *Chriſt*, which they ſaid was not to be compar'd with theirs. For which *Alexander* the Fourth was content the Friars Book ſhould be burnt, provided it might be done privately and without Diſcredit to the Friars.

About

About the Year 1250. *Helias Enbeus, Tripolanienſis*, in ſeven Books under the Title of *Semidiales*, *Bernard Weſſenode*, by *Trithemius* Surnamed *Corbeienſis*, *Gilbert* the Monk, of whom *Huſs* makes mention in his Sermon upon the words of *Chriſt*, *You alſo give teſtimony*; and *Probus*, Biſhop of *Talen*, mention'd by *Aventinus* and *John* of *Straſburgh* the Preacher, both ſtoutly and accurately defended the Religion of the *Waldenſes*, against the Errors of Popery.

In the Twelfth Age from 1100, to 1200. liv'd St. *Bernard* a Monk, who held Juſtification by Faith alone, and diſclaim'd Juſtification by Works. *Sermon* 22 *upon the* Canticles. *Sermon* 5. *upon* Iſai. 64. 6.

I am not worthy, ſays he, *neither can I by my own Merits obtain the Kingdom of Heaven, but reſt upon that Intereſt, which I have in the Merits of Chriſt's Paſſion.*

He alſo taught that the *Euchariſt* was a Commemorative only, in his Sermon upon the *Lords Supper*. *In his Life* l. 1. c. 12. *Serm.* 86. *upon the* Canticles.

He alſo held the ſufficiency of the *Scriptures* without Traditions, affirming that *the Word of God was all in All*, &c. L. 3. *Comment upon the Book of* Kings, c. 12.

Rupertus Tuitienſis, taught, That whatſoever concerns the Word of God, whatſoever was to be known or ſpoken touching the Incarnation, the Divinity, and Humanity of *Chriſt*, is contain'd in the two Teſtaments; beſides, or without which two, there was nothing that ought to be deliver'd or believ'd. Summa Sentent. Tract. 6.

Hugo de Sancto Victore maintain'd communicating in both kinds. c. 6. Tom. 3. De Conſecrat. diſt. 2.

Gratianus the Monk, recites many Ancient Canons and Conſtitutions for communicating in both kinds, and declar'd his teſtimony againſt *Tranſubſtantiation*, in theſe words, *As the Heavenly Bread, which is Chriſt's Fleſh, after a ſort, is call'd Chriſt's Body, whereas indeed it is but the Sacrament of his Body, ſo the ſacrificing of the Fleſh of* Chriſt, *is ſaid to be his* Paſſion, *not*

not in the Truth of the Thing, but in a Signifying Mystery. Of the same Opinion in the same Age, was Peter *Blesensis*, Archdeacon of *Bath*, and *Johannes Semeca.*

In the next Century liv'd, from 1200, to 1300. *Robert Grosthed*, Bishop of *Lincoln*, who was styl'd the Maul and Hammer of the *Romanists.* He wrote a famous Letter to the Pope, wherein he calls him a Heretick worthy of Death, and asserts him *to be Antichrist*, and to sit in the Chair of Pestilence, as next to *Lucifer* himself. *Matthew Paris.*

In this Age also flourish'd *Gerardus*, Disciple to *Sagarellus* of *Parma* in *Italy*, and *Dulcerius* the Scholar of *Novarius Hermannus*; who both held and preach'd that the Pope was *Antichrist*, and the Church of *Rome*, *Babylon.*

Petrus *de Vineis*, Chancellour to *Frederick* the Emperour, in his Letters to the Christian Princes, scruples not to call the Pope an Apostate, and Beast rising out of the Sea, full of the names of Blasphemy, and spotted like a Leopard.

Arnoldus de Villa Nova, a *Spaniard*, taught much about the same time, *That the Faith then taught, was only such a Faith as the Devils might have, who Believe and Tremble.*

In this Age, *Roger Hoveden* condemned the Adoration of Images, *as a thing*, says he, *which the Church of God abhors.* Part. 1. Annal. 792.

In the next Century from 1300, to 1400. *Baarlam* the Monk deny'd the Popes Supremacy over other Bishops. De Primatu Pontif. c. 4. p. 198.

Marsilius Patavinus, wrote a Book entitled, *Defensor Pacis*, in the behalf of *Lewis* Duke of *Bavaria*, and the Emperor, against the Pope, wherein he maintains the Pope to be inferior to the Emperor, and that all the Clergy and the Pope himself, ought to be subject to the Magistrates. Catalog. test. verit. l. 18.

Of

Of the ſame Opinion was *John de Janduno*, and *Michael Ceſenas* General of the Order of the *Franciſcans*.

Ockham an Engliſhman, alſo ſtuck cloſe to the Emperor upon the ſame Argument, affirming that neither *Peter* nor any of the Apoſtles had Temporal Power given them by the Apoſtles. L. 6. Dialogue Par. 1. c. 3.

To theſe may be deſervedly added, *Dante*, *Petrarch*, and *Chaucer*, who all found fault with the *Roman* Faith, as well as with her Manners.

Dante, in his Poem of Paradiſe, complains that the Pope, of a Shepherd, was become a Wolf, and led Chriſt's Sheep out of the true way. That the Goſpel was abandon'd, the writings of the Fathers neglected, and the Decretals only ſtudied. And then he taxes the folly of People to believe in Popiſh Abſolution, more eſpecially ſuch as vainly truſted to the Pardons and Indulgencies vented up and down in the World by the Fryers meerly for gain, and to ſupply their luxury.

Petrarch did ſo gall the Pope that he order'd three Sonnets to be ras'd out of his Poems:

And as for *Chaucer* there is no man more Satyrical againſt Shrifting, Relicks, Purgatory, Pardons, and Meritorious Works than he is, up and down in his Poems.

John de Rupiſciſſa was condem'd for a Heritick, and kept Priſoner in the Caſtle of *Baignoux* for preaching and prophecying the downfall of the Pope. *Troiſſard.* Tom. 1. p. 142.

Alvarius Pelagius in his Book of the *Lamentation of the Church*, inveighs againſt Monaſtical Vows, of whom he ſays, *that they profeſs'd Poverty, yet expected other mens Eſtates and Inheritances.*

Richard Fitz Ralph an *Iriſh* man, Chancellour of *Oxford*, and Arch-Biſhop of *Armagh*, was a great Adverſary againſt Monkiſh Hypocriſy. Inſomuch that

the contentions growing hot between the Archbiſhop and the Fryers, he took a journey to *Avignon* to *Innocent* the VI. and there in the Pope's Preſence maintain'd and juſtified what he had taught and wrote againſt the Fryers. But the Fryers had ſuch ſtore of Money, as *Walſingham* relates, that the Arch-biſhop could not prevail, tho as the ſame Hiſtorian ſays, *he prov'd his Accuſations both ſtoutly and manifeſtly againſt them.*

Walſingham in Ed. 3.

Bradwardine, was a Fellow of *Merton* Colledge, commonly call'd the *Profound Doctor*, and taught the Article of *Free Juſtification by Faith, the Principal Foundation of Chriſtian Religion.*

Holcott a great Schoolman wrote againſt Adoration of Images, and his reaſon is this, Divine Worſhip is only due to God, but the Image of God is not God, therefore Divine Worſhip is not due to an Image.

In Lib. Sapient. c. 13. *lect.* 58.

In the next Century from 1400. to 1500. there was *Gerſon* who for ſpeaking freely againſt the Diſorders of the Roman Church was deprived of his Goods and Dignities by the Pope, and Expelled the Univerſity by the *Sorboniſts.*

In his Book, *de Reform. Eccleſ. Conſid.* 3.

Peter de Alliaco, publickly reprov'd the great variety of Pictures in Churches, multiplication of Holydays and Canoniz'd Saints, and the vaſt increaſe of begging Fryers, as being burthenſome to men, and prejudicial to Hoſpitals and to the Poor.

De Concordant. Catholica, l. 2. c. 17. & l. 2. c. 12.

Cuſanus a Cardinal in this Age, deny'd the power of the Pope, affirming that a General Council was Superiour to the Pope.

Laurence Valla, a learned Man, a Roman Patrician, and Canon of the Church of St. *John* in *Laterano*, has theſe Expreſſions: *That the Pope himſelf makes War againſt peaceable People, and ſows Diſcord between Cities and Princes. That the Pope made gains not only of the Com-*

Commonwealth, but of the Eccleſiaſtical State, and of the Holy Ghoſt; and that the later Popes have labour'd to be as fooliſh and wicked, as the ancient ones were holy and wiſe.

Baptiſta Mantuan, a Famous Poet and Hiſtorian, and Prior of the *Carmelite Friars*, was a great inveigher againſt the Superſtitions and Ceremonies of the Romiſh Church; with whom, ſaid he,

Cœlum eſt Venale, deuſque.

In this Age liv'd alſo *John* of *Veſalia*, a Doctor and Preacher at *Worms*, and *Weſelius* of *Gronning* in *Freizeland*, who was call'd *Lux Mundi*; Both theſe wrote openly againſt the Popes Indulgences, Auricular Confeſſion, and Pilgrimages to *Rome*. *De Poteſtat. Rom. in Indul. c. 7.*

In this Age, Cardinal *Beſſarion*, would not allow of more then two Sacraments, *Baptiſm*, and the *Lord's Supper*; there being no more that were manifeſtly and plainly deliver'd in the *New Teſtament*. *Tract. de Euchariſt. p. 181.*

In the ſame Age, *Paulus Burgenſis*, *Stephen Brulifer*, and *Johannes Gochius*, were all ſtiff oppoſers of Papiſtical Merits.

Toward the latter end of this Century 1480. appear'd *Theodoric Nijem*, who had been Secretary to ſeveral Popes, *Georgius Morgeſteyn*, *Theodoric Vriæ*, an Auguſtinian; *Thomas Rhedonenſis* a Carmelite in *France*; *Georgius Heimbergenſis*, of whom *Winſlingus* makes mention to the Illuſtrious Perſonages of *Germany*, and *Rodoric Zamarenſis*, Referendary to *Paul* the Second. All theſe made it their buſineſs to diſplay the Errors and Extravagancies as well of the Tenents, as Lives of the Popes.

Dominic

Dominic Calderinus, mention'd by *Ludovicus Vives*, condemn'd the whole Mass; so that being urg'd by his Friend to go to Mass, when he could not in Civility deny it; *Come*, said he, *let us go to the Common Error.*

FINIS.